

(1) 93-97
A T R U E
RELATION

Of the former Faithful and
long service,



WITH

& Mellidge (A.)

The present most unjust Imprison-
ment of

ANTHONY MELLIDGE,
Somtime called a Captain;

N O W

In scorn called a

Q U A K E R.

W Herein is also declared how he was convinced of evil, with the Light of Christ in his conscience; and how he came to be obedient unto it, and by it departing from evil is now become a prey, and deprived of that outward liberty which he so long fought for: also how he came to be Imprisoned, in visiting his Mother in the flesh a Widow, and the Fatherless, who also inhabits in the same County of Dorset, and how Humphry Smith, who was with him was also sent to prison with him.

A

Hearken

Hearken diligently all you whose ears have been open to mischief, and are still persecuting the children of God, and hauling of them to prison, though they have not broken any Law of God or man, but live in the fear of the Lord, and are obedient unto the Law of God written in the heart, according to the promise of God, who in obedience to the Commands of Christ dare not swear at all, but are out of this swearing, and deny all Swearers and Persecutors of those who in obedience to Christs Commands cannot swear.

And all you who do thus persecute, your faith is vain, and you are yet in your sins and are out of the Faith of Christ, which Faith purifies the heart even as he is pure; and this is the Faith which all the servants of the Lord contend for, which is the Faith that respects no mans person, yet are subject to every Ordinance of man for the Lords sake; for if he that is called a Magistrate makes an Order to go to prison, they are subject to it, though they have not transgressed, as to this I can witness; for now it is so with me, as Truth will make it appear.

My natural birth was in *Parbick*, in the Town of *Corfe*, in the County of *Dorset*, where by my Parents I was brought up until I was about the age of fifteen years, in which time I was brought up by the Education of them, as the people of the world bring up their children; but I was kept by something in me from many grosse evils which others lived in, yet I was without the fear of the Lord, for iniquity did abound in me all that time.

Afterwards I lived sometime with a Master of a Ship, who was to teach me the Art of Navigation; but before I had been with him five years I was pressed into the service of King and Parliament; so then I served in the *Rainbow* until she was paid off. Afterwards some of my Friends would have perswaded me to the honour of the world; but then there was something in me which shewed me that honour would puffe me up, so I was in a measure obedient, and at that time refused honour.

About three years after I had freedom to go into the Parliaments service, in a Ship called the *Triumph* against Prince Rupert, in which Voyage I had that in me which kept me from eating any thing that I did know was stolln, whilst we had other provision to eat, but yet I did not know then that it was the Light of Jesus Christ; for I was then in my natural condition, and did not perceive this thing in me to be of God; so I remained a stranger to the Covenant of promise, and without God in the world. In this Voyage I was a *Quarter-masters* Mare, which was contrary to the Light in me, yet I stood in my own will, not resisting it in the least, and so deceit ruled in me all that time.

That Voyage being ended, I was cleared; and afterwards I went in a Ship called the *Liberty*, then under the Command of Cap. *Edward Hall*; and in the terme of that Voyage I was put into another Ship, which was taken by the same Captain, who ordered me to go in her as a Masters Mare, which Vessel had in her Sack, and Sugar, and other provisions for the Army that was at *Poffen Pass* and *Musselbrough* near *Leeth* in *Scotland*.

And

And after that Voyage was ended I was with *Captain Hall* again in the *Straita*, in a Ship called the *Triumph*; in which Voyage I had a time of sickness, and some came to visit and comfort me after the manner of men; but I had that then in me which told me that they were miserable comforters, because they did not Administer comfort to that which lay in prison in me! But yet all this while I did not know that this was the Light of Jesus Christ, which lighteth every man that cometh into the world; neither was I obedient unto his Commands to learn of him in all things; but I learned of the wisdom of the world which brought death to me.

When the Wars began between *England* and *Holland*, I was in a Ship called the *Andrew*, then under the Command of *Major Boorene*, who then loved me, and would have preferred me in the service, either to a Gunner or Boat swaines place, but I deuyed it; for there was that in me that told me, either of these two places would be a snare unto me; yet for all this I did not then know that this which did discover it unto me was the grace of God, that hath appeared unto all men, which teacheth us all things.

Afterwards I was in two fights, under the Command of *Captain Nikolaus Heaton* in the *Saphire Frigate*, where I was then beloved by him, and he put me in the place of a Masters Mate, for the space of above two years, and I was in three or four fights against the *French*; but many times I had many convictions in my conscience, that I did not walk uprightly with the Lord; and many times the afflicting hand of God was upon me, which brought sickness; yet all this while I did not consider that it was for my disobedience, neither was I changed from the people of the world, though I was free from many grosse sins that the world takes notice of; yet I lived in the vanity of my mind, as all the world do at this day, and many times when I have been in foolish jesting, I have felt that in me which strook me silent; and yet at that time I did not know that this was the Light of Christ which condemns the world of sin; but now I see that people perish for want of knowledge.

About the time the Wars began between *England* and *Spain*, the *Captain* of the *Saphire* being sick, I was then ordered by *Commissioner Hassel* to Command the *Saphire* in the absence of *Captain Heaton*; so I had the Command of her about fourteen weeks, and within four dayes after I had the Command of her, I took a Brist man of War, and then with it a secret pride grew up in me to see that honour was coming upon me so fast, and that I was in estimation with *Captains*, and in favour with great men of the world; yet when I was at Sea, many times the afflicting hand of the Lord was upon me, yet I walked in the vanity of my mind, and was not obedient to the Commands of Christ, who saith, I am the Light, learn of me, but I followed still the teachings of men, but I did not profit at all by them.

At length I was called forth, (from among them called *Baptists*, whom I had followed for a time) to hear those people whom the world calleth *Quakers*; and the first time I heard them, that of God in me did witness, that they were the people of God, yet I could not joyne with them; for I was then

out of their life; but I went to comprehend it in my wisdom, and so I lost my own condition again, and then I followed the Baptize again; and afterwards I heard more of those called *Quakers*, and then I was really convinced that they were the Ministers of Jesus Christ, that did walk in the ways of God, and in the Commands of Christ; and that their Ministers was to turn peoples minds from darkness to Light, and from the power of Satan to God, according to that in *Act. 26. Verse 18.* Yet afterwards I was going to hear the Baptize again; and as I was in the way something in me told me, I was seeking the living among the dead, so to it then I hearkned and returned back, and sat in silence most part of that day, with some of the people of God, who were waiting upon the Lord in a silent meeting, then I was under some judgment for some time after for my former disobedience, and many times wept much in secret, and then my former acquaintance, (who lived in the vanity of their minds) would be pitying of me.

And sometime after I was released out of the Ship that I had served the Common-wealth in almost three years, then I went to *London* for my pay; but then those who formerly would have preferred me to honour, would take little notice of me, because I could not respect persons.

After all this I came to *Lyme* where my outward being was then, (and is) where I found the love of but few in the Town, because I could not respect persons, (and I went but seldom out of the house of my abode) unless it were sometimes about my occasions.

And after this I went to visit Friends that were imprisoned at *Exon*, and there was the Captain and others of the Britt man of War, which I had formerly taken, his name was *George Cod*, who knew me as I was passing along in the prison, and came in a rage, and beat and kicked me, so that some of my blood was spilt by it, and he was not restrained by the keeper until he had had his wil of me, for I was brought to stand still, and not in the least to resist; yet there was something in my will, which would then have sought for revenge; but that which is pure of God in my conscience, said vengeance is mine I will repay, and to that I was obedient.

Afterwards when I was at *Lyme* at my outward habitation, one of my Friends who is called *Humbrey Smith*, whom I had visited at the prison in *Exon*, there he was kept some four weeks by *Mayor Blakemore*, after an order was come into his hand from the *Protector* and his Counsel, for the releasing of him and the rest; he being at last released, came to visit me upon the thirteenth day of the twelfth Month, who was intended also to pass unto *Pool* & back again, nigh unto the place of my natural birth, where she doth inhabit that is my Mother according to the flesh, whom it hath layn upon me sometime before to go to visit, both she that is a Widow and the Fatherless.

So I having such an opportunity to Travel a Foot with that Friend *Humbrey Smith*; on the morrow we past on not knowing or intending any other but that he might in his freedom pass with me by my Mother, & I might pass

pass with him to Pool, and so back to my habitation again within seven or eight dayes, the journey being not much above thirty six miles, for *Lime* and *Corf* is both in the County of *Dorset*.

But when we came to visit the Widow and Fatherless, the Priest and Rulers made insurrection against us, being moved with envy against the Lambs of Christ as their fore Fathers were *Acts* 5.17.

For we coming into that Town called *Corf*, and so presently into my Mothers house, in the latter part of the day, and we went not that night into any other house, neither did we walk the streets, which if we had were free, but remained in the house; and in the evening some came to see me, it being the place of my former acquaintance, when I used the customs of the people that are vain *Jer.* 10.3.

So that it is like there might be some six or seven more then us, and them of the house; who being all quiet, my Friend *Humphrey Smith* was moved of the Lord to speak unto them, who heard with patience the words of Truth, and were all very peaceable until the Priest, and Mayor, and the Bayliff as they are called, came in and disturbed us who were in the fear of the Lord, contrary to their own Law; (read the Instrument of the Government about the 37. Article.)

For as *Humphrey Smith* was speaking the word of God with boldness, the Priest came in like a Sorcerer, making signes with his fingers in a scoffing manner, and *Richard Jones* who is called the Bayliff, spake hastily in a rage without the fear of God, unto *Humphrey Smith* as he was speaking, and also with his harsh word he plucked *Humphrey Smith* with violence, as though he thought thereby to fright him, and so at last forced him to stop; then the Priest examined *Smith* by what Authority he did these things, after that manner the Priests, Scribes, and Elders came to Christ *Luke* 20.1. And the Priests were still some of the foremost in persecuting formerly, as they are also now in *England*.

Now the Priest being desired by H.S: yet would not let him have liberty to answer the Question, but went on in many words from the first villidom: among which words he confessed that H. S. had spoken the very words of the Holy Ghost, and being spoke to again to give liberty to answer the Question, he said he would speak but one word more; and when he still continued in many vain words, I then charged him to be a Lier in speaking so many words, when he said he would speak but one word more, then the Priest *Nicholas Gibbens* who is called *Doctor Gibbens* said, one might speak that which is not true, and yet not be a Lier; mark that, so with his many vain words and light carriage, he caused the people to laugh and began to be uncivil, being himself in the same nature of the false Prophets of old, who caused the people to erre by their lyes, and by their lightness *Jer.* 23.32. so after there had been some stir in words among the people, by reason of this Priest *Gibbens* who with the Mayor and the Bayliff, who did all three at last depart as they might with shame; then were the many people that were then come in very quiet again, & attended to what

was then spoke to them by H. S. and many confessed to the Truth, and departed all peaceably.

On the morrow *Rich. Jones* brought a Warrant with ones hand to it, as they said, that is called Justice *Due*; but there was neither of our names in it, but the name of another man. So we said it was nothing to us; and after many words the *Major* was departing, then *Richard Jones* said, though our names were not in it, yet he would have us away, and he would answer it; so with violent hands he pulled and thrust H. S. out of my Mother's house, and brought us to an Ale house, and set a Watch to keep us; and thence he took us away to bring us before one called Justice *Clavil*; so *Richard Jones* charged men with Horse to guard us along unto that *Roger Clavil*, who is let to do Justice, and the Priest *Nicolas Gibbens* came also; and when we were come before him called Justice, then the Priest *Gibbens* and also Priest *Pisford* were there to lay snares for us.

But we acquainted him that is set to do Justice, how I came and my Friend with me to visit my Mother a Widow and the Fatherless, and if we had transgressed any Law, we were ready to suffer: But this Priest *Nicolas Gibbens*, who with the *Major* and this *Richard Jones* had disturbed us, that were peaceable before they came, and after, and also that there were them that were drunk, that came in with or after them, *Richard Jones*, being a Beer brewer and keeps an Ale house, and that the said *Richard Jones* was accused to his face for swearing that time he came in upon us.

Then *Roger Clavil* that should have done Justice upon these Offenders, asked if we would take our Oaths that *Richard Jones* did swear, and when he understood that we durst not go out of the Doctrine of Christ to swear, then he fetched that called the Oath of abjuration to ensnare us by, but we told him if it were his will to send us to prison, he might do it without laying that snare for us, and we said also he might offer that to the Papists o. the County. Now *Roger Clavil* took occasion against me, because I had told Priest *Gibbens* that he was a lyer, when he did lye, and *Roger Clavil* said that though one did tell a lye, he must not be called a lyer.

So he made a Mitimus, which was afterwards interlined with false accusations, and sent me to prison, and also my Friend *Humphrey Smith*; and being brought and watched in a room in an Ale house that night and people kept from us: in the morning before the Sun was up, *Richard Jones* came to hale us out of the Bed; also as we were passing peaceable and silent along towards the Prison, *Richard Jones* rid at H. S. and stopt him, and being very wroth he alighted, and pulled, and haled him in the dirt; but H. S. spake not a word to him at that time, nor some time before; and when he had done what he would to us we rise up, and passed on towards the prison.

And when we were come to *Dorchester*, *Richard Jones* stayed at an Inn, and let us stay with him, and the rest he had to guard us, and there the said the Justice *Roger Clavil* commanded him to search us, and also to take
our

our moneys from us; mark that; so afterwards he brought us to the prison where we yet remain.

Now let all people honestly consider with that of God in their consciences, if this be ruling for God; for I went but from my habitation, Wife, and Children, to the place of my nativity, it being both in one Country, to visit my Mother and Brethren according to the Flesh, and truly I had no other end but the good both of their bodies and souls; and I did not in the least either break any Law, or do or speak any thing that I know of which might be called an offence to any Creature: Only that I proved the Priest a lyer; and I am not only sent to prison my self, but also my Friend that came in love with me; and the Drunkards, and Lyers, and the Swearers went free. A. M.

These unjust Imprisonments are acted in the *Protestors* name, contrary to his Instrument of Government.

Dorset, from the Prison in
Dorchester, the 25. day of
the twelfth Month 1656.

By him that now rejoyceth in sufferings
with the rest of the Lambs of Christ,
who is now the Teacher of him that is
known to many of you by the name of

ANTHONY MELLEDGE.

A dreadful Cry against the Oppressors.

HEAR O ye Heads of the people, and consider O ye rulers of the Nation, for I am even weary with holding in the word of the Lord; it is like fire in my bones, and my Bowels within me are pained. O wo is me, because of you and the evil of your doings, and the wickedness of your wayes, and the continual transgression wherewith all you provoke the Lord God of Hosts; surely I will write that I may be eased, and declare that I may be unburdened; for my burthen is too heavy for me to bear, and the hand of the Lord is upon me, and to you O ye men am I moved to write, and to declare in the Name of the Lord against your unrighteous wayes, and the evil of your doings, who are lifted up on high, and have forgot the day of your distress, and broken Covenant with the Lord your maker, and now provoke him to Jealousy day by day, and are hardened in your wickedness, and give not ear to the word of reproof, nor yet regard the warnings of the Almighty; the multitude of your sins are numberless, and the weight of your iniquity is great; who can declare your Abominations, or discover the multitude of your Treacheries against the Lord and the word of his power! O who have had warning like unto you, and how often have you been reprov'd, and yet you are still
double

double minded, and seeking your own glory, and extolling your selves; will you not at all regard until the judgements of the Lord come upon you, who are found in the way of sinners, and in the paths of unrighteousness; are you not found in the way of them whom the Lord cut off before you? were they wicked? and are you not worse? had they the warning that you have had, or did they see the deliverances of the Lord as you have done? or did they promise both to God and man as you have done, to serve the Lord, and free the Land of oppression; and is not the oppression and cruelty greater now then before? have not even hundreds suffered Imprisonment, and losse of goods (if not some death it self) who have not broke any known Law? and hath not the Cry of the oppressed been great these two years? and did not the Lord cut off the Oppressors before you? and did they Imprison so many for conscience sake as you have done? and will not the Lord reward you at last according to your deeds, and hear the Cry of the oppressed which have even groined under your oppression these two years, wherein you have turned your backs upon the Lord, and set your faces against his servants, and turned your sword also backward against the Lambs of Jesus Christ? and your Law have you turned into a lye, and made it a snare for the innocent, your courts that should do Justice are corrupt, your judges are light and vain, and your Officers are men of sin, and your Councils are not of the Lord, the great power of the Devil is by you upheld, and the whole Host of Antichrists are by you supported, the word of the Lord God is become a ginne and a snare unto you, that you may go backward and fall, and now behold, the Ancient of dayes will sit upon you, who are of the wicked, among whom the graine is found, and in whom the seed lyes slain, and the stone at which you stumble will even grind you to powder, and once more will the Lord of Hosts overturn, and bring down the high and mighty, and lay low the loftiness of the terrible who are but as smoak in his sight.

Therefore hear ye this, O ye Heads and rulers of England; and if there be any yet among you who will now humble themselves, before the Lord God of hosts, and let righteous Judgements run down as water, and righteousness with it as a mighty stream, and break the yoke of the Oppressors, and let the Oppressed go free; let such hear while it is called to day, and seele the word of power that breaks the hard heart, and so return to follow the Lord God of Israel, who hath the hearts of Kings and Rulers in his own hand, and he respects not the persons of the mighty but whoso loveth mercy, and worketh righteousness is excepted of him.

Written by the hand of him that hath learned to pray for his Enemies, and desires the good of all your souls, being a Friend to the peace of the people, and all that rule for God who hath made me willing to suffer for his Names sake in outward bonds, by the dark world unto whom I am known by the name of

HUMPHREY SMITH.



